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ON ESTABLISHING A NATIONAL SCHOOL OF SCIENCE AND MECHANIC ARTS.

(Concluded from page 297.)

The sole object of introducing these remarks on religion, is to show that church prerogatives and the most splendid establishments of national religion have always been unfriendly to the rights of civil liberty, to free inquiry, and a full communication of intelligence and knowledge. Church government, has always been tyrannical. But, the taste for reading, and the more general cultivation of letters, which followed the Reformation, produced a great many books, and rapidly extended new doctrines and new ideas. The utility of general literature seemed then to have been first discovered; and hence arose the establishment of schools in all Protestant communities, for the instruction of youth in useful literature. This is the origin of Common Schools, for the education of common people, a circumstance that should command at least the gratitude of every American. Thus, in time, when books were rapidly multiplied and eagerly read, science began to dawn, as distinct from literature, or the mere study of letters. Successive ages have been distinguished for the cultivation of literature; but the present is, emphatically, the age of science. Literature, to the acquisition of science, is precisely what the alphabet is to literature: It is a previous step, in the acquisition of knowledge, which science teaches, and without which all the pains of study are but poorly compensated. A single age of science, has done more toward the happiness of society, and bettering the condition of man, than many ages of mere literature. And as a natural consequence of these things, the era of metaphysics is rapidly passing away, and that of physics, with useful investigations and discoveries in Science and the Arts, is succeeding it. With these changes, we must be wilfully blind not to perceive that the social character is rapidly improving, with all the institutions of civil society. The mind, by being free, acquires a relish for freedom, and expands by its influence. For Americans to doubt this, is to doubt the fullest evidence of every sense. Let us look at home, and then cast our eyes abroad. If we examine the various states of the old world, where else is the mind so free as in our own

country—where else so successful in its efforts! If we compare the relative degrees of freedom, enjoyed by the people of other states, where most do we perceive the powers of mind, but in those states that leave to the people the greatest share of freedom? All men will readily assent to this, however much influenced by the slavery of ancient prejudices, and however variously they may be disposed to excuse the abridgment of the natural rights of the people. On this subject, there is still a great diversity of opinion, in all countries, as there probably has been in all ages. Sorry I am that any should now be found in this country. Few are the rights which the citizen must necessarily surrender to the civil power, in order merely to obtain a sufficient guarantee for the protection and preservation of the rest. Very few indeed would they be, if the nature of his individual and social rights were well understood, with the rights and duties of the civil power. It should become a maxim in all governments, that the more of individual rights which the people can retain, and yet impart enough to the civil power, to form an aggregate of strength, equal to probable events and exigences, not only the stronger will the government be, though sometimes tardy in its operations, but the more sure is the guarantee of public liberty. Ecclesiastical power, should never be trusted for a moment. The clergy must and will have, because they ought to have, an influence over the minds of men in civil society—but to be well merited, it should be influence of a far different kind from ecclesiastical power. Let 'the laborer' live by his hire, if you please, but why confide to him, in preference to any other laborer, not only the care of the soul and body, but of your estates also, which he will soon learn to convert to the use of the church, and thus acquire power in the state, rather than influence with his hearers. With all the checks that can be interposed, the clergy will have enough of influence; and like every other description of men, they should only have what they merit, by a just estimate of relative worth. Give them all this, and no more, and still their hands will strengthen fast enough for the happiness of the people, the good of the state, or the prosperity of real religion. I am aware that this is republican doctrine, and if you please, republican religion; but it is such only that is authorised in the New Testament, whatever of other doctrine may be found in the Old, for the authority and power of the Priests under the law of Moses; to the institutions and ministrations of which I should with great reluctance return, renouncing the superior light and far greater blessings of the gospel of grace, contained in the New Testament. The pious, humble minister of the gospel, will not have his feelings wounded by these remarks, because they have neither relation nor application to him—nor have those which I am about to add. In all ages of the world, there have been bad men, amongst even the best. Wherever man exists in sufficient numbers to form society, whether barbarous or polite, savage or civilized, heathen or christian, in every such association there may be found some vestige of what is termed religion, and of course a denomination of men who more or less specially attend on its ministrations. Now, amongst this order of men, there are pro-

bably both good and bad. The ambitious worldling, the subtle, the cunning, and the proud, all may, possibly, get into the profession of the ministry, even among the most godly and truly pious and devout. These observations are not maliciously made, but because they are believed to be founded in truth; and they are introduced here as being necessary in that rapid but general view which I am attempting to sketch, of society and manners. We have all seen how persevering and successful is cunning, joined to ambition, in forcing its way to power, in a country where the public mind is well informed, and the people claim to be the sole depositaries of power. Bearing this in mind, let us turn to those states where the sovereign power is vested in one person, or some very few, by what is termed hereditary right. There is a general aptitude in the human mind, to be misled by professions, and to accept of prima facie evidence, without examination. The man who has been educated for the Priesthood, is presumed not only to be a good man and a true minister, but learned and wise in the divine oracles; while on the other hand, however virtuous and learned, the man who has not been educated for this profession, is presumed to be ignorant, or far from being wise as a Scribe in a knowledge of the scriptures, though he may have devoted his whole life to the study of them and oriental literature. Well, here is a man clothed in black, who is known to have been educated among the Priests;—he is cunning and subtle and ambitious—and there is the monarch, hereditary sovereign of the state. Will they not strike a bargain, think you? Will they not be much more likely to do it than if this Priest were a better man! The Profession, and the dress only, are necessary to the sovereign's views, in order to succeed in some object with the people.—Leaving his Majesty and the Priest to settle the affairs of the state and the church, I turn once more to the people, and ask, why will ye ever put your trust in mere dress, or the fashion of a mere profession? If ye covet the chains of slavery and superstition, take your doctrines from the monarch's closet, or from the desk of the Monarch's Priest—but lo! here he comes, a mitred dignitary of the Church, in all the pomp of majesty! Hear him!—hear him, him whom the King delighteth to honor, and all is well. The King goeth to war, and religion lendeth her aid.—While the nation mourns, and the godly are in great fear, the King and the Priest are busy with the tumults of war, and the sports of battle! While the real Minister, in pious humility is in secret supplicating his God for forgiveness and compassion, overcome with a sense of the sins of the nation, pining in sorrow, or engaged in every kind office for the afflicted sufferers around him, the ungodly Priest invokes the wrath of Heaven on the army which the King's foe hath brought to the battle! The King hath given his mantle to that man who would best promote his views; and thus, and thus only have wars, in the progress of events and opinions, become a part of the trade of Monarchs and Priests professing Christianity! The Priest has in all ages and all countries, been hostile to public liberty. No other description of men have done so much toward keeping the world in ignorance, and this forms the only motive for introducing him here.

And while I have shown my dislike of granting ecclesiastical power to the Priesthood or the Church, let it be distinctly remembered that I am no foe to the influence of a pious, religious Clergy. Legal religion, and political religion, are of dangerous tendency—and without these we have nothing to fear from the Clergy. It is impossible that religion can do any harm:—but the Priest may, under the mask of a hallowed name;—and in this cause, theology may as well be perverted as religion. Nor is it absolutely certain that theology teaches less of falsehood than of truth.—It is said to be the study of divinity—well—but those who first invented this DIVINE SCIENCE, as some call it, employed it in teaching the divinity of many gods as well as one! Alas, that while there is so much of profanation in names, the orthodox have power to prescribe dissent, and denounce the honest exercise of the rights of conscience! After all, the Clergy is one thing, and the Priesthood another:—would we keep them so distinct, let us take care, in good time, to prevent the Clergy from becoming the Priesthood. If they rely on the influence of literature, let us interpose a check, and rely on the influence of Science, as well because such a measure is demanded by a prudent precaution, as by objects of immediate and general utility. Without aiming to denounce a Clerical influence, which a little more of combination might make very strong, or to discredit the great object of Clerical anxiety in the establishment of Schools of theology and a wide-spread of orthodoxy, I would only invite people to act from their own convictions of right and wrong: to consider whether theology is the greatest good that literature can bestow, and whether that reign of orthodoxy to which it aspires, could it be attained, would prove a greater blessing than a curse. Should what I am going to add be first told 50 years hence, men would regret, that, whatever might have been the motive for such long silence, it could not have been publicly told at an earlier day; while, now, it will by many be thought premature or impertinent, and some will almost think it a wicked aspersion. There are certain men, of great Clerical consideration and influence, who are already advocating Church prerogatives in this country;—who argue, when out of the pulpit, that the *Church can never know quiet from its enemies*, till its institutions acknowledge a kind of Monarchical head: who boldly aver that the religion of the Gospel is Monarchical, and advocate 'Establishment,' while they ridicule the institutions of Republicanism, as derived from mental weakness and puerility. Not that all do this—nor do I believe the majority are entrusted with this great politico-religious secret, or that they would approve it if aware of the policy of the design. Attached to liberty, for its own sake, and confidently believing in the religion of Christianity, which I as confidently believe is designed to give liberty to man, I would meet aggression at the threshold, and vindicate the rights of conscience as becomes a Christian. I, too, am jealous of the rights and honors of the Church; but it is of that Church of which Christ is the head, and whose members are of many folds. If some, therefore, should think proper to rail at my voice of warning, I will content myself with see-

ing the prosperity of this Church, which never can aim at temporal power. Its object is to gain the spiritual consolations of religion, rather than power among men and a prerogative influence over their minds. This Church forms no leagues with the civil power, and its members are united in one object, however they may be dispersed over the world. Its religion, I fancy, is far more religious than theological. Happy indeed am I in the belief, that while a few, are aiming to subvert the spiritual liberty of the rest, the great body of the Church of Christ, desire no such wicked thing in America. Again, therefore, I would add, that the exigency of the times demands all the vigilance of those who prize the liberty of the mind and the rights of conscience. Thousands will assent to this in the consciousness of their hearts, who yet have not the courage to speak aloud in the language of warning or exhortation. Wherefore should man be kept in awe of man, rather than of God!

From this digression we turn again to the progress of events. And if, from the long night of darkness the light has at length dawned, let us not only improve that light while it lasts, but improve also by the records of the events of the ages that are past. Superstition has had its day, and alas how long that day;—its bonds have been burst asunder, and an age of learning has followed. Freedom hath beamed on the world, and the mind of man is assuming its prerogatives. With a cultivation of letters, reading and reflection have been more attended to, till the lights of literature are widely diffused and widely enjoyed. If the blessings of liberty have not been as extensively diffused as those of learning, it may be worth while to inquire if literature has always been the friend of freedom; or whether it has often been too much under the control of scholastic theology; and this too ambitious of the honors and privileges of orthodoxy. Can it be possible for the rights of civil liberty to flourish under the dominion of an Ecclesiastical tyranny?

America is the favorite soil of freedom—and however tyrants, little or great, domestic or foreign, may sneer at this, the Star of America seems destined to rise till it become the Sun of the firmament. Be it then our aim to lead in every good measure, and duly improve the bounty of Divine Providence. We have seen much liberality in this country generally, in endowing schools of literature, and supplying the means of education to all the members of the community. The rudiments of an education in English literature, are taught in every town, and in every little neighborhood of a few families—where a sufficient education may be had for the ordinary purposes of a large majority of the people. Grammar Schools, Academies, Colleges and Universities, afford the means of education in the higher branches of literature and science. It may be proper here to observe that a knowledge of Science is more and more cultivated; and that with us, mere literature is beginning to be but duly estimated. It would be well to hold on this course, yet some time, till the importance of science, also, shall be duly estimated, by the public, and in all our schools. When this shall have been effected, we shall discover a new desideratum, in connecting more intimately the knowledge which science teaches, with

that possessed by the Arts. This would, indeed, be a step in the advancement of knowledge—and it is a step loudly called for by the improved condition of our civil institutions, and the advancing improvements of the age in which we live.

Let us now, in a hope that the plan here suggested may be approved and adopted, turn back to a retrospect of the Education of past ages, and contemplate the series of Schools for public instruction. For it should be borne in mind that Common Schools, for the education of the common people, is an invention of ages comparatively modern. Mere literary instruction, without the dictation of religious creeds in these establishments, was unknown to the world, so far as I know, till the example was set in America. In speaking of old-time, it is necessary to bear in mind that the literary instruction of the common people, formed no part of the system of the Schools, nor did it enter into the policy of the civil or ecclesiastical rulers. Parochial Schools, for the children of the poor or common people, grew out of the Reformation. The Protestants soon learnt to appreciate the power of habit in education, and of course introduced religious instruction. It was a powerful engine against the Pope, and is an agent all-powerful still. It is not my purpose to exercise a spirit of dictation—but, believing that the religion of the Bible is the best of all others; that religion is far preferable to religious tradition, and that the religion of the Bible is best learnt from the Bible itself, I confine my children to that book for religious instruction, in preference to any of the books of creeds and catechisms, which modern theology has devised. Jesus Christ, and I say it with all humility and thankfulness, is the Author and *finisher* of my religious faith.

With these preliminary remarks, let us now pass in review the progressive order of the Schools of former ages, and close with that now proposed, in which Science and the Mechanic Arts should be taught, and as far as may be, practically;—by uniting Professors of each, and blending their labors. In that School, let the man of Science raise his laboratory, along side of the shops of the most skilful Artists in the various works and trades of the useful arts; and by making the knowledge of science practical, and the arts more scientific, confer a favor on the age worthy of its fame:—THE AMERICAN ACADEMY OF MECHANICAL SCIENCE, would soon do honor to the American name—and by rendering learning more useful, raise the acquisition of it to still higher destinies.

For many Ages, nay Centuries, since the Christian era, the Schools were employed in teaching metaphysics and theology, principally to the higher classes and the wealthy, and in dead languages, or at least in language foreign to the common people where the Schools were taught. To these succeeded an Age or two of more general literature, but still principally theological—when the Reformation dawned, and the art of Printing was discovered, with the polar direction of the magnetic needle. About this time America was discovered; and here, because land was of little value, Feudal and Ecclesiastical rights were not extensively purchased from the Crowned heads who claimed the soil. There was, to be sure,

something of this kind of traffic, but still enough of small allodial freeholds were left to secure a sovereign influence, in time, to a landed interest, formed by a union of small freeholders. Thus the common-interest of the people, was secure in a sovereignty of the people, while a monopoly of power could gain few prerogatives. To preserve this balance of power in the hands of the people, in spite of every exertion of the Crown and special privilege, was a constant care of the best informed and most influential of the inhabitants, many of whom had but recently escaped from the tyranny and abuse of power in the several states of the old world. Communities were therefore established on principles of natural, primitive right; and the people acquired titles to their lands by an allodial tenure of perpetuity, a circumstance highly favorable to the growth of sentiments of public liberty. The British Colonies in America, now the UNITED STATES, increased in population and in intelligence. Many of the early settlers had been driven from Europe by religious intolerance and persecution, and by the horrors of civil wars, in a contest for the rights as they were called, of Legitimacy, claiming hereditary succession to the actual rights of the whole body of the people. These circumstances all had an influence in forming the views, habits, and modes of thinking and acting among the inhabitants of the new world. Sentiments of independence, begotten by actual possession of an allodial freehold, and a relish for the sweets of a competency, thus acquired, are not easily forgotten, or readily bartered away. Jealous of these rights and privileges, the Farmers entered into little communal associations, for the regulation of the social concerns of each neighborhood, in which Common schools were maintained at a joint expense, for the education of their youth. In time, as the population increased, townships were erected, including, sometimes many, sometimes a few, or only one of these School Districts, as they were called. Many were so disgusted with what they had known of Parish taxes, and Parish demands and exactions, that even the name was carefully excluded from the new settlements and associations of the new world. Mindful of these things, when a house of Worship was erected, still the Parish, was a designation adopted with extreme caution: and the Minister was only to be supported by the voluntary contributions of his hearers. Such, then, is the origin of some of the best features of our civil character in these United States; and such the origin of the excellent system of our Common Schools, in which, and which alone have been educated many men of the highest eminence, who have done honor not only to these States, but to the very name of man. Here, then, we show some few ages, in which useful instruction has been the object of the Schools:—And this has brought us to that era in which learning has most triumphed over ignorance, and when Science and Art must form their union. The numerous and extensive works of art on a large scale, call for a union of all that art and science can combine, in order to qualify ingenious men for superintending these establishments. If we had a few Schools, or only one at first, in which the Mechanician could obtain a proper education, with a de-

gree and a diploma, declaring him qualified for a Professorship of Mechanic Arts, the profession would soon be deemed as honorable as it certainly would be lucrative. Gentlemen's sons, who possessed a natural taste for ingenious contrivances and works of mechanism, or what is called a natural talent in this line, would eagerly aspire to the honors and emoluments of a profession so congenial with their views and inclinations. This would be adding one other to the learned professions, and without diminishing as I apprehend, in the least, the usefulness of the other three. It would, besides, call many a lad from the lowest obscurity, to the highest honors and distinctions, not only in America, but probably throughout the world. It would, in effect, be the happy means of uniting whatever is known that is most desirable in Science, Mechanism, and the Arts, and of bringing forward those rare geniuses which every age produces, who are born as it were natural Mechanicians: —and who with better opportunities would have as far outstripped the usual progress of study, as the ordinary bounds of acquisition, but who have too long been suffered to live and die in unmerited obscurity. So many causes have conspired to produce the neglect of those natural geniuses, that I need not stop to point them out. Hardly will that man admit, who has spent many years in getting a trade, what I am now going to add;—that one may be born a natural mechanician, and a whole life prove too short for another to become even a good mechanic! Hardly will the learned Academician admit, that some are ever born natural Mathematicians;—or at least, that the earliest exercise of mind discovers traits of knowledge equal to the highest excellence acquired by others in a long life. Yet such are the facts, with some, without any disparagement to the minds of others. Nor could the Artist of any kind, or the proficient in any Art or Science, be ready to admit such arguments as the above, if experience did not loudly proclaim them well founded;—and reason and wisdom unite in demanding that such evidences of the bounty of Divine Providence, should be thankfully acknowledged and duly improved. Here, then, I add, as the last in the series, a School of Science, in which every thing of Science that can readily be taught practically, shall be so taught; —combined with a School of Mechanic Arts, also taught practically, in order to qualify ingenious men for Professorships of Mechanical Science. As a stimulus to honorable exertion, let this School be authorised to confer degrees by diploma, that thus the dignity of a most useful profession, may not be sunk in contrast with those at least no more so.

Having now passed in review the principal events, from which to draw my arguments for the establishment of a National School of Mechanic Arts, and having already commented pretty freely on them, I come next to consider the basis on which this school should be founded. Taking it for granted that I have fully shown the necessity of such a school, and that it ought to be established by the American Government, I will next attempt to show how it should be supported. In my previous view of this subject, I have already travelled over more ground than any but a novel proposition would

have required, and perhaps over more than was necessary in this case. Taken as a whole, however, the subject is of such importance that the view must necessarily be a pretty broad one.

I believe it is pretty generally admitted that the present system of the United States for regulating the grant of Letters Patent, is not only a very incompetent system, as respects the objects for which it was devised, but that it is, in fact, founded on principles radically wrong and incompetent. Setting aside the complaints against the evils of the administration of that Department, and which, if we may credit public rumor, are neither few nor small, I would propose to demolish the whole system at once, and to establish one better adapted to the occasion, and more worthy the enlightened character of the age and this nation. There can be no doubt that experience, which has shown the defects of the present system, has furnished superior guides for devising a better;—or that the enlightened Statesmen who have witnessed these defects as they have occurred in application, are not duly prepared, by this time, for embodying their thoughts and experience into such a system as the object may demand.

I need not recite the object of Letters Patent, nor undertake in detail, to show how the system now in use fails in securing that object. It is enough to know that Letters Patent are now granted to any body who will pay 30 dollars into the treasury, and for any thing you may please to name. That, then, the only way to ascertain whether or not this Patent be any kind of security for a right or privilege claimed by the Patentee, you must go into the courts of judicature, and try your claims with those of every body else, according to law. The only object, then, of granting the Patent, seems to be to get 30 dollars for the treasury; while the Patentee had much better keep his money in his pocket, and his invention in his head. If there be any propriety in granting Patents at all, the Letters ought to be some evidence of the probable utility of the invention or improvement, and some of legal right. At present they are neither.

Perhaps it may be worth the attention of Congress to consider the propriety of establishing a PATENT BOARD of scientific men, consisting of the Patent Officer, and several members of the National government. I would suppose this Board ought to examine all claims for Letters Patent, and the merits of every invention offered for obtaining such Letters, and grant none but to substantial merit and just claims. Suppose this Board were to consist of the *President*, the *Secretary of State*, the *Secretary of the Treasury*, the *Attorney General*, and the *Officer* appointed to superintend the department of the *Patent Office*, being 5 persons, 3 of whom would make a quorum. Under their direction, the issuing of Patents might be so regulated as to prevent imposition, do justice to merit, and rescue this part of the system of our government from the many reproaches under which it at present rests. It should be authorised to graduate the periods of time for which Patents are granted, in each case, according to the nature of the several cases presented for the consideration of the Board. What periods of time ought to

be allowed as the extreme points, is not for me to say, but I should suppose the Board ought only to be limited between 5, and 30 years. There are many arguments that might be urged in favor of granting some for as long a period as 30 years: and it may well be presumed that until some period is fixed of near this duration, many of the most important inventions of the age will be permitted to slumber in the closet or the brain of the Inventor.

There is a principle established among individuals, of most pernicious tendency, that requires the care of the Patent Department. How far this principle is authorised by existing laws, I know not: but custom and popular usage, is law, with jurors, if not with judges. A man comes into court and proves that at some time prior to the date of some Patent, he had suggested to somebody a thought embracing the principle which is subsequently secured by a Patent. He therefore sets up a claim of prior right, though his *thought* was never proved to have been Patented, nor does he prove, nor attempt to prove, any fraud. The jury set aside the right of the Patentee, on mere presumption. I suppose the correct principle in such cases would be that the Patent should supercede all other and prior claims, unless actual fraud should be shown. Nothing is more common than for two men to think of the same thing, independently of each other; and the only one that attempts to secure his right of discovery or invention, should not be robbed of that right by the other, on mere suspicion, or perhaps presumptive evidence of fraud. The man who keeps by him a port-folio of drawings, copied from every book to which he may gain access, may be able to exhibit to a jury a vast many resemblances of things and thoughts, which may or may not be original. I suppose the motive for granting Letters Patent, is founded on a desire to draw forth the ingenuity of the people for public benefit:—and that to promote this object, the Patentee should be well secured in the enjoyment of his right, as an inducement to make public the knowledge of his invention. If, therefore, the system devised fails of giving this security to ingenious inventors, the plan of granting Patents can do no possible good —unless, indeed, that may be called a good, which induces these men to pay a few dollars into the treasury, for which they are sure to gain no equivalent. Nor do I believe the opinion sound in policy, which restricts the Patentee to a very few years, for the use of his exclusive privileges. If his invention be really useful, or capable of being made so, he can probably best promote its usefulness;—while the trifling sum at which he sells his privilege will not prevent the invention from being used. The real object is to gain the benefit of the labors of ingenuity and skill. Now suppose the government, by being over-anxious to succeed to the exclusive rights of inventors, fail in its inducements to make their labors public;—the fact is that the people sustain a real disadvantage, and discovery and ingenuity are at rest. Suppose every inventor were to enjoy his invention for life;—to make it profitable to himself, he must sell rights to make use of it: Would the public gain be greater, or less, in this case? I would suppose the longer the period, the greater would be the advantage to the public; though there ought, undoubtedly, to be

certain limitations and restrictions. A neglect to use, for instance, or to put into practical operation, every part of an invention tion or improvement, after a certain period, should determine the inventor's right. Specifications ought all to be published, that persons might know something of what is claimed by others without going to the Patent Office.

In order to examine the propriety of extending the period for the duration of the Patentee's right, let us inquire whether the public is benefitted by granting to an inventor any exclusive right at-all? Were there no law on this subject, we would now witness a strange torpidity in the brains of inventors:—none but wealthy men could make any use of their inventions:—but suppose the law secure to the Patentee of any useful discovery or invention, an estate, a fortune, or even a support during life, by his sharing with those who use his invention, in the profits of it;—would not this induce people to use their best efforts toward making improvements?

But whatever opinions may exist on this subject, it is certain, that for the honor of the country, a better system than that which now prevails is loudly demanded. If these suggestions do not offer the best that can be devised, it is at least the best that I can offer; and if the subject be once taken up by the proper persons, I am fully confident that not only a much better one than the old can be formed, but also a very perfect system.

It is needless to add that the Models and Papers in the Patent Office, ought to be arranged in some convenient form for inspection. An annual, or at least an occasional exposition of the affairs of that Office, ought to be made public. A useful Volume might be published occasionally, of which at least every Patentee would become a purchaser. The work would certainly pay its own expenses, and it might give valuable information to the public, besides saving to ingenious men a vast deal of trouble and expense. If demonstration be necessary on this point, let an experiment be tried by placing that Office under the direction of Professor *Cooper*, of *Carlisle*, for some few years, or even a few months. The public would then know something about the contents of the Patent Office. The Library of this Department ought to comprise a full history of inventions and improvements, from the earliest period of record down to the present time. Such a Library would be of great use and importance to the public, and the collection ought not to be any longer delayed.

Under snch regulations, we should soon have A CABINET, OR NATIONAL MUSEUM OF THE ARTS AND SCIENCES, not only with very little expense to the country, but almost without an effort. This NATIONAL MUSEUM, would soon become a central point for the display of all the ingenuity and taste of the nation, as would the School be, for instruction in the Arts and Sciences. With the advantages that I have enumerated, for the establishment of an AMERICAN ACADEMY OF THE MECHANIC ARTS, and all concentrated at the seat of the General Government, let us now see how the only remaining difficulty to be found, may be disposed of. Revenues are wanted. I would beg leave to propose that the revenues of the

Patent Office, after paying the expenses of that Department, may be appropriated to the maintenance of the School, and the several objects connected with it. This source of revenue might well be spared from the national treasury, and especially for a purpose so truly great and laudable and national. Could this object be so far secured, there remains no great difficulty in relation to a sufficient endowment. Let the subject be fairly brought before the inhabitants of the National Metropolis, and let their aid be solicited toward endowing such a School, destined to be, in the order of time, the first School of the NATIONAL UNIVERSITY, and there can be no doubt of their liberality. A COLLEGE, OR ACADEMY OF MECHANIC ARTS, would be no small step toward the full establishment of such an University. I would beg leave to propose that all private donations should be given on the express condition of establishing this School at the Seat of the National Government, and that these donations should only belong to the Institution while the Seat of Government should remain at the city of Washington. The general good absolutely demands a perfect permanency of this establishment; and, so far as human prudence can devise the means, a removal of all doubts in the public mind. Every possible assurance should be given to public opinion, that, wherever it may have been established, the seat of government is fixed forever. Nothing can be more unwise than to encourage doubts, as to its permanency. Let us learn to look forward to coming centuries, for the duration of those works which the present age shall erect there, and future ages will bless the wisdom of the provision. The first pure Republic which the world ever saw, owed more of gratitude to WASHINGTON, in laying its happy foundations, than to any other man. "The Father of his Country," lived to perfect its civil institutions, and to designate, under constitutional forms, that spot which was to bear his name, and be, forever, the political centre of the American Republic. The choice was a happy one, as the writer of this most devoutly believes; and that future ages will see in this choice no less a mark of the great wisdom of our Political Father, than in the other acts of a long life devoted to his country, by which his memory is consecrated to immortal fame. The place first designated for the Capitol of America, with great propriety bears the name of Washington. Would we rudely tear the records of gratitude from the heart of the nation so soon; and, yielding to local interests, or party or national jealousies, so very soon conspire to remove this Capital, and the evidence of national confidence in a late beloved Chief? If there be any wisdom to devise, let the means be found for fixing, with the greatest possible certainty, not only the most permanent duration of the Seat of the National Government; but let the means be found for the removal of every possible doubt about its continuance. The visit of a foe, hath not dishonored the ground; nor have his ruthless deeds diminished the affection of America, for the memory of that man whose name the city bears. Dearer still, to remembrance, shall be that name, and that spot, for ages yet to come. While the event shall never cease to be remembered, nor the tale to be told, the records of memory will not fail to associate ideas favor-

able to the perpetuity of sentiments of public liberty. A barbarous policy of a rival nation hath given a cruel celebrity to deeds of wrong—but the spot that was the scene of those events, is consecrated to historic immortality.

This is digression, however;—but I cannot omit the view, while proposing a School on an improved plan, to be founded on this spot, destined to take the lead in the Schools of a great National University, proposed by Washington himself, who devised the basis of its future endowment.* Nor can I fail to regret that a proposition for this School could not have been made during the life of that great man. If I do not wholly misconceive his character and views, the plan would have met his entire approbation. Perhaps it may be worthy of the notice of his Executors; but on this subject I have no right to form an opinion, though I venture to solicit their attention. Ignorant as I am of the present state of the fund devised by that Gentleman, and the later donations by other patrons of learning and liberty, I can form no just conception of the chance of aid from that source. There is, however, no doubt that the city of Washington must rise rapidly to great wealth, and a vast population. Its natural resources are immensely great, and the site is one of the most elegant that can be imagined. Can we doubt the liberality of its inhabitants, or question their discernment and enterprize? Sanguine in my hopes of the success of this plan, I will not imagine that obstacles to its execution can arise from a source so improbable.

And now, having disposed, so far at least, as belongs to me, of the difficulty of the want of revenues—seeing the Patent System reformed—the revenues of that department appropriated to this great object, and a zealous co-operation of the Citizens, let us proceed to the conclusion.

The object of the School which I have proposed, with the numerous reasons for its establishment, in this country, and in the present age, have already been shown in the course of my long, and I fear, tedious Essay. It only remains, therefore, to add something more on the details of the plan. He who presumes to offer counsel, unsolicited, it is naturally supposed may be officious. The Patent Officer should hold a Professorship of Science in the Academy; in which there should also be a Professor of Chemistry, solely devoted to his laboratory;—and besides these, several of the most skilful Artists, in as many branches of the Mechanic Arts, as the nature of the case would admit of. These Professors should all have salaries, with certain privileges;—such as a share in the profits of the works that might be disposed of, and of the fees of tuition;—for I venture to anticipate a supply of pupils, though it should be a School for work as well as study. What kind of works should be prosecuted by the Mechanical department of this School, would be readily discovered by a little experience. And it is easy to foresee that practical Science, combined thus with the actual practise of Mechanical ability and skill, would readily produce Professors of Mechanical Science of unparalleled excellence. They are already

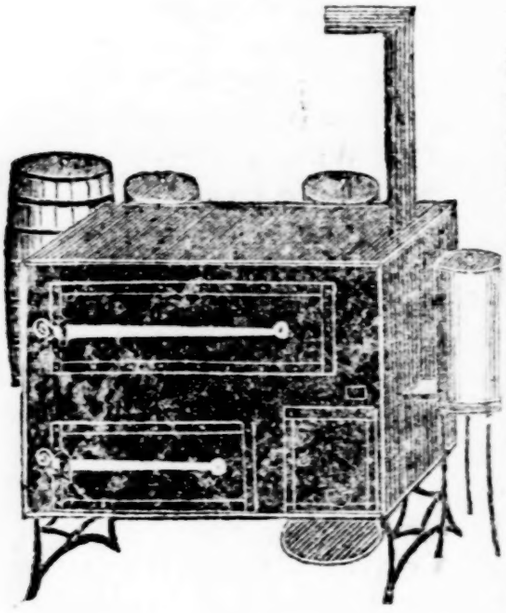
* See his Will.

much wanted for the practise of their profession. Let us hope, then, that by thus combining the knowledge, and the labors, of Science and Art, that while they may learn much of each other, they will have the more to communicate for the benefit of all. I have long been persuaded that if Science would become the benefactor of the Arts, it must often condescend to take instruction from the Artist,—from whom much more may be learnt than seems ever to have been imagined. We want more Science connected with the Arts, and more of the Arts with Science. The benefits would be reciprocal.

But, I am weary of my task, Mr. Editor, and gladly hasten to its conclusion. It has been a great effort, making due allowance for my gray hairs—and yet I hope to live long enough to learn that The American Academy of Mechanic Arts, is "in the full tide of successful experiment." Should this happen, I shall be amply compensated for my labor. But should this indeed be permitted, I shall not be without strong hopes that these observations on the events of old-time, may, also, have been attended with some beneficial effects. Without meaning to injure any good cause, or wound the feelings of any good man, I have aimed to present to the public view such an exposition as is amply warranted by facts, and, in my humble but honest opinion, demanded by the actual state of things. Without, therefore, attaching to this labor, any undue importance, I am ready to believe that it has been, throughout, a labor of seriousness, and of good-will toward a beloved country.

December 10, 1815. FRANKLIN.

POSTLEY'S PATENT COOKING STOVE.



Among the many Patented improvements and inventions of the day, the subject of the economy of heat, or caloric, comes in for a large share of attention. This is as it should be. We live in a climate where fires are wanted in all our dwellings, during a large portion of each year, in addition to what may be wanted for culinary purposes, and where fuel is becoming a very dear and expensive article in the annual expenditures of a family. The Stove represented in the annexed Cut, has now been long enough in use to enable those who are acquainted with it to judge fairly of its comparative merits: and from the great and constantly increasing demand for them, it may be inferred that the plan meets with general approbation.

The following description and particulars, relating to it, are taken from the advertisements of the Patentee. Ed.

The superiority of this Stove, both for neatness of plan and workmanship, economy of fuel and general utility, above all others now in use, must be allowed by every candid observer. Its advantages may be estimated by the following enumeration of its merits, viz:

It answers every purpose for baking, boiling and roasting, as well as boiling and steaming clothes, and warming rooms. That great, awkward greasy boiler, so generally introduced on the top of modern stoves, and so much complained of by those using them, is in this entirely avoided. Experiments have proved that this Stove consumes only about one third of the fuel required for a common fire-place. It contains two Ovens, with a ventilator to each for carrying off the steam; and has attached to it a Copper Tea-Kettle or Tea-Urn, two Boilers, with steamers for vegetables, a large and complete Steamer for clothes, a Griddle, a Grid-iron, two Stew-pans, &c. &c., all which may be heated at the same time by one small fire, and put in complete operation. The fire-place has double plates, to prevent the black lead from burning off.

Centennial Retrospect,

With "a Roll of the General Assembly of the Colony of New-York," in the year 1716, just 100 years ago, and the Speech of His Excellency Robert Hunter, Esq. Governor, at the opening of the Session of the Legislature.

Albany, Jan. 1816. Ed.

City and County of New-York.
Lieut. Col. David Provoost,
Capt. John Jansen,
Mr. Jacobus Kipp,
Capt. Garret Van Horne.

City and County of Albany.
John Cuyler, Esq.
Mr. Hendrick Hansen,
Mr. Karel Hansen.

County of Suffolk.
William Nicoll, Esq. Speaker,
Capt. Samuel Mulford.

Queen's County.
Major Isaac Hicks,
Capt. Thomas Willet.

King's County.
Mr. Cornelius Sebring,
Mr Samuel Gerretsen.

County of Ulster.
Col. Ab'm Gasbeck Chambers,
Col. Henry Beekman, *deceased.*
Col. Jacob Rutsen.

County of Richmond.
Capt John Stillwell,
Mr. Abraham Lakerman.

County of Westchester.
Col. William Willet,
Mr. Joseph Budd.

County of Orange.
Mr. Peter Haring,
Capt. Cornelius Cuyler.

County of Dutchess.
Capt. Leonard Lewis,
Mr. Johannis Terbosch.

Borough of Westchester.
Col. Lewis Morris.

Manor of Rensselaer Wyck.
Mr. Andries Coejemans.

Manor of Livingston.
Mr. Robert Livingston, sen.

[27 Members.]

THE GOVERNOR'S SPEECH, JUNE 5, 1716.

Gentlemen,

WERE there no other Reason for our Meeting at this Time, than that we may together rejoice for the Success, with which it has pleased the Almighty, to bless his Majesty's Councils and Arms, over the crafty Devices of his natural Enemies, and the desperate Attempts of his unnatural Subjects; I think that is sufficient, for, is there a Man, who has the least Concern for human Nature itself, who is not filled with Joy, to find the essential Difference, betwixt that and the subordinate Species of Animals refixed and maintained, which must have been entirely cancelled by that sort of Power, which alone could have given a Success to, and have supported the Cause of a *Popish* Pretender. For my own Part, I have ever thought that a Man and his Beast, at best, equal shares in the Benefits of such a Government, I know, I speak to a Set of Men who join with me in these Thoughts, and to do Justice to those whom you represent, I firmly believe that his Majesty, in the wide Extent of his Dominions, has not a Province, where fewer look a Squint on his rightful Title and righteous Cause, for I think, not one have ventured to speak.

I would not have you Misconstrue what I am about to say, as if I were sounding an Alarm, in the Middle of a profound Peace; far be that Thought from me. Your future Security is all my Aim. The late insidious Treaties of Peace and Commerce (the best Authority on Earth has called them so) had left it too much in the Power of those, whom I can hardly forbear, to call still our Enemies, to annoy us on this Side, when they shall find themselves inclined to interpret those Treaties, in favour of a groundless Rupture; the vast Preparations in *France*, for Settlements behind you along the *Mississippi*, with the Neighbourhood of a very considerable Garrison and Seaport at *Cape Breton*, as they may let you into some of their Views in making that Peace (for it was they that made it) so they justify my Apprehensions, and I hope, will be sufficient to induce you, to put yourselves into a better State of Defence, against the evil Day to come. The Strength of this Fort, it is very little proportioned to its Use, which I take to be not only the Security of this Province, but in a great Measure, that of the Continent. The Fort at *Albany*, is next to none at all, and will signify little against any, but *Indian* Enemies, and upon that you well know, depends entirely the Safety of your Frontiers and remote Settlements. I have not been wanting in due Representations elsewhere of this Matter, and have Accounts, that the Lords of Trade, have been pleased to second them, with their Advice to his Majesty, for an Augmentation of the Troops here, of which I hope, we shall speedily have a favorable Account; I hope you will not be wanting in your Part, now that the burthensome Expence of the fruitless Expedition, is in a great Measure over, and the Subject here is less loaded with public Taxes, than any of their Neighbours; I shall be ready to confer with, and advise you about what is necessary to be done in that Matter.

A former Assembly merited and received the Blessings of many suffering Families by the publick Debts; if by Omission, Neglect or otherwise, any just Claimants have been disappointed, I hope you'll share these Blessings, in providing for the Satisfaction of all such just Claims.

I have detained you too long, what besides may occur to me, which ought to fall under your deliberations, I shall communicate to you hereafter. I need not tell you, that the Season of the Year requires dispatch.

VALUABLE LEAD MINE.

We have lately received some large samples of a rich ore of Lead, from a mine of that metal, in the town of Ancram, Columbia County. It is said the quantity of the ore appears to be very great, and the quality of that sent us, yielded near 80 per cent. of Lead. There is some Silver, as is usual in the galenas of Lead, but probably not enough to pay the expense of extracting it. From 60 ounces of the richest of the ore, we gained less than at the rate of 1-3 of 1 per cent. of Silver, and the expense of the assay was equal to 3 per centum of the metal. Perhaps our conclusions are erroneous, but we have seen nothing in this ore yet that promises enough of Silver to pay for extracting it. The Lead is of a superior fineness, and being easily raised from the Mine, the discovery may prove highly beneficial. The land on which it is found, belongs to the Manor of Livingston, and we are glad to learn that the zealous and enterprising Proprietors, contemplate soon to erect Works for manufacturing this lead into shot or sheets. The Mine is situated about 20 miles from the Hudson, among the hilly ranges that form the western border of the Tauconick hills, in a country whose features clearly indicate metallic riches. The only ores of metal, discovered in this region before, were those of Iron, which are abundant in that vicinity, and very rich. The Salisbury ores, are well known to afford Iron of the first quality, and the Ancram Iron, which has a high character, is principally made from these ores. The Ancram hills, present one of the best fields that we know of, for mineralogical investigation, and we make the remark for the information of men of Science. Ed.

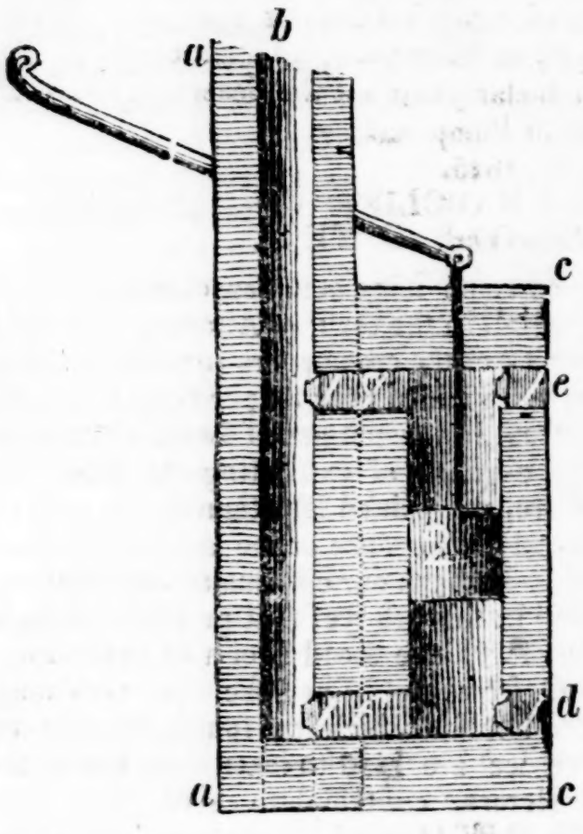
From the Morning Chronicle of Jan. 1815.

On Sunday last, after the performance of the funeral Service over the remains of a Woman in Shoreditch Church-yard, and when the Coffin had been nearly covered with earth, a moan was heard from the grave, which immediately arrested the hand of the grave-digger; it was followed by another, which convinced him that the sound came from the Coffin. No time was lost by the persons still remaining around the grave, to open it, when the woman was found struggling for breath. She was immediately carried in to the vestry-room, where she revived, and was shortly after conveyed home.

For the American Magazine.

MECHANIC ARTS.

Gray's Double Forcing Pump.



THE Machine represented in the annexed Cut, is the invention of Mr. Levi Gray, of Springfield, Otsego County, New-York, who has secured his right by a Patent. The engraving represents a sectional view, in order to show the internal construction of the parts. a a is the Pump, with the chamber, or elevating pipe b in the centre:—it is here broken off, but may be extended, in use, to any height that may be desired. Connected with this, is what the Inventor terms a case-block, c c, in which is contained the Piston, and the working parts of the machinery for elevating water. The whole machine is to be placed in water, immersed up to the top of the case-block. Fig. 2 is a close block, covered with leather, attached to the end of the piston, by the motion of which is caused the whole hydraulic power of the Pump, as will be readily seen by a little examination of the parts. On elevating the block 2, a vacuum is formed in the cavity underneath, which opens the valve 1d, and admits the water—the same operation, is, at the same time, performed above, by closing the valve 1e, and opening that at 1g, by which the water is forced into the pipe b. So again, on depressing the block 2, a vacuum is formed above, which opens the valve 1e, admitting the water into the main pipe of the case-block, and forcing it out, below, through 1f, into the pipe b: thus combining the principles and the power of a double suction, or lifting, and a double forcing Pump. The operation is very simple, and at the same time as powerful as the combination is ingenious and philosophical. The Inventor has certainly conferred a valuable benefit on his country; and without any pretensions to philosophical science, he has produced an important desideratum in the useful arts. I have constantly had one of these Pumps for use, during several months past, and do not hesitate to recommend it to others. The construction is as simple as that of the common Pump, and it is none more liable to get out of repair. It elevates the water, readily, more than 100 feet, and works with far greater ease than any one on the old plan.

The following testimonials, taken from a public Newspaper, are here preserved, as an act of justice to Mr. Gray. EDITOR.

WE, whose names are hereunto subscribed, do hereby certify, that the Double Forcing Pump of Mr. Levi Gray, has been exhibited in the City-Hall of the City of New-York, that we have seen the same, and, on examination, declare, that we believe it to be a valuable and simple improvement in Pump making.

Dated, New-York, Dec. 19, 1815.

Signed, JACOB RADCLIFF, Mayor of the City of New-York.
REUBEN MUNSON, Alderman.
GEO. BUCKMASTER, do.
THOMAS R. SMITH, do.
PETER M'CARTEE, do.
THOMAS R. MERCEIN, Comptroller.
JOHN M'COMB, Street Commissioner.
JOHN R. MURRAY, Merchant.

—

New-York, Dec. 20, 1815.

A few days ago I examined at the City-Hall in New-York, a working model of a Pump, invented by Levi Gray, and I have since seen the machine itself in operation. It combines the elevating with the forcing power of the pump in such a manner, that it not only raises water like the common pump, but drives it upwards or forwards, like the forcing pump.

The construction seemed to me to be simple and well adapted. I was informed that the price of the original machine was moderate, and it seemed to me not likely to get rapidly out of repair.

I really believe this invention to be a valuable improvement in the arts. Signed, DR. SAMUEL L. MITCHILL.

—

I have examined Mr. Levi Gray's Double Forcing Pump, and believe it to be a valuable and simple improvement in pump making. I have seen water easily elevated by this pump. The bore 2 1-2 inches in diameter, 50 feet. I have directed a pump upon Mr. Gray's plan to be placed in a well at the Military Academy, Westpoint, 90 feet in depth. Signed, GENL. J. G. SWIFT.

New-York, Dec. 18, 1815.

—

WE, the subscribers have seen Levi Gray's patent Double Forcing Pump in operation, and from our observation, as well as the testimony of such as have used it for years past, we have no doubt that it is the most simple, cheap and powerful machine for raising, forcing and throwing water now extant, and cannot but recommend it, in justice to its inventor, to general notice and adoption, as an important and valuable improvement in domestic mechanism, calculated to save one half the usual expense and labor of pumping to all who may obtain or employ one of the machines. New-York, Dec. 19. Signed,

CHARLES HOLT, ELIPHALET LITTLE,
LEBBEUS LOOMIS, JONATHAN LITTLE.

MR. SPAFFORD,

Sir,—THE information you gave in your Magazine for November, "of the existence of some intelligent and respectable slave holders in the South, who deplore their unfortunate possessions of property in human flesh, and that the number of this description of people is rapidly increasing," must tend to sooth those horrid, those inexpressible sensations, which the account of the murdur of a negro slave, connected with your remarks, must necessarily produce in every feeling mind.

It would appear from the conduct of these as well as other slave holders, that they possess a passion which is not general with mankind, that of enjoying the most exquisite sport, by inflicting the most malignant cruelty at the expence of their own interest. The Indians, those people whom we call savages, we are told enjoy, in a high degree, the sport of killing their fellow beings, by long protracted and ingenious tortures; but then the subjects of their tortures are their enemies taken in war. Negro slaves, instead of being enemies, are in a manner friends to the owners; for the slaves perform the labour which produces all their owners' wealth. It appears, as you inform us, that some slave holders have been wise enough to manumit their slaves, and hire them afterwards to perform their work; and they found by experience that hired blacks performed their work better than slaves. I presume that every slave holder is convinced of the correctness of this position: but the delight, the passion for whipping and torturing slaves, and the music of their moans, outweighs every other consideration. It is said, I think, of the tiger, that after having tasted human blood he is more ferocious and ravenous than before—so, I presume, the frequency of flogging slaves increases the pleasure.

It has been contended that the manumission of slaves, especially if general and sudden would be followed by awful consequences. In the state of Massachusetts, slavery was abolished in one day, if my information be correct, and no evil whatever was the consequence; and the first clause in the constitution of that state was used as the means of effecting it.

In that celebrated paper "the Declaration of American Independence," it is declared to be a self-evident truth, that all men are created equal, which is a similar sentiment to that in the constitution of Massachusetts, by means of which all the slaves in that state were emancipated, thus: A young lawyer, whose name I have often heard, but forgotten, advised a negro slave to sue his master for a twelve months wages, assuring him at the same time he would conduct the cause to a favorable issue. The cause commenced and was brought before the court. The defendant, or his counsel, in defence plead that the plaintiff was a slave, which could be proved, and as such was not entitled to any wages. The counsel for the slave referred to the constitution and quoted the following sentence, "All men are born free and equal," and observed that the only question to be decided, was, whether or not the plaintiff was a man. The judge accorded with this opinion and so expressed himself to the jury. The jury considerd the slave to be a

man, and as such gave a verdict in his favor. The consequence of this decision was, that on the next day, 6000 slaves were liberated. Such is my information. Would it not be a literary curiosity to know who is the writer of the Massachusetts Constitution?

ENQUIRER.

MATHEMATICS AND POETRY.

A drama full of Acts.

Scene. Mathematics discovered sitting under an old tree, dressed in a calico gown, and blue night cap; he seems busily employed in calculating the difference between the top and bottom of a thimble which he holds in his hand, and "ever and anon" gazes at very attentively.

Enter Poetry, running, barefooted, and ragged.

Poetry. O dear, where is it! heh! who's this? What a surly looking fellow! How d'ye do, sir—how do—did you see any thing of a butterfly that—but, like enough, it did not fly this way.

Math. How? (rising.)

Poetry. Did you see any thing of the butterfly I was chasing—O, the most beautiful—

Math. Chasing a butterfly!

Poetry. Yes, sir, I've been chasing it all over the world this half hour, and at last—

Math. All over the world in half an hour! impossible! Do you know what you say?

Poetry. Sir!

Math. You have said what is not true.

Poetry. Very well.

Math. Very well! what! do you not heed what you say?

Poetry. Not a button—It's all the same to me whether I speak the truth or not.

Math. The devil it is! But let me tell you, Miss, there you are mistaken—come now I'll demonstrate to you—come, Miss, sit down by me here, and—

Poetry. Dont believe it—

Math. You wont! and why, pray?

Poetry. You're an ill looking old man—I dont like you—

Math. An ill looking old man!—Egad, I believe you do not mind much whether you speak the truth or not—But come now could'nt you hear a bit of wisdom, even from an *ill looking* old man?

Poetry. It's not in my way.

Math. But could'nt you step out of your way a little for—

Poetry. That's impossible; I'm at home wherever I go.

Math. Where may you live, pray?

Poetry. Any where.

Math. So, and how do you live?

Poetry. In the old way.

Math. How's that?

Poetry. Just as it happens!—O, lud! yonder's my butterfly— *(exit hastily.*

Math. Halloa! stop! stay! odds zooks! she's gone and I may never see her again. A smart, pretty lass in faith: though a little ragged or so—I wish I could know who she is—O, here comes one, who may guess—I'll pump him *(aside.)*

Enter Imagination, in a Grecian robe, and cocked hat.

Math. How d'ye do, sir, hope you're well, sir,—I say, who was that who left me as you came up? Can you conjecture?

Imag. Mum!—you and I, Mr. Mathematics, are two,—hem! I—

Math. Nay, but my dear sir, now—O, zounds! here she comes again.

Re-enter Poetry.

Imag. My dear! my darling! my—

Poetry. O, my life! my all!

(Embracing him like a tragedy heroine.)

Math. Hoh! hoh! is this the way of it! This is one of his wanton mistresses, I suppose.

Imag. There chuck, that'll do! but hark ye, do you know this is old Mathematics, that you have heard so much about.

Poetry. O, mercy! is it possible; and so near him—Stay, I'll quiz him—Look ye Mr. Mathematics, I've long been puzzled by a great Mathematical question, will you be so kind as to answer it for me; how many blue beans make five?

Math. How many white beans make five?

Poetry. Why, three and two, I suppose.

Math. Dye them blue and you have the answer.

Poetry. O, dear! I'm off—I can never do any thing with such an old prig.

Math. But hark ye, Miss Pert, dont take me for one of the capering monkies, that dance after you in your idle pursuits. You may be off as soon as you please; but never again, under pain of suitable punishment, dare to intrude upon my serious and important studies.

Poetry. O, your huuble servant, sir!—But, bless us! is this thimble one of the productions of your serious studies! or do you carry it for your great convenience in stitching your thoughts together?

Imag. The truth is, he has been employed in nothing less than calculating the difference of its circumference at the top and bottom!

Poetry. O most serious and important gentleman! If your worship would be so good as to give me a few hints for the better employment of my time, before I go, methinks I should leave you with less regret—ha! ha! ha!

Enter Science, in a pet.

Science. What's all this, what's all this? Miss Prate, I can bear with you while you demean yourself humbly; but take care

how you behave yourself towards this old gentleman, for whom I have a particular regard, or you and I, Miss, I tell you, you and I—

Enter Feeling, with a cudgel in his hand.

Feeling. What impertinence is this you are giving the lady, you old drone (pulling Science's ear, and pushing him about) keep a good tongue in your head, sirrah, or I'll teach you manners—I'll teach you how to behave yourself in genteel company.

Science. Stand off, you impudent braggadocio! and learn to respect me as your master; and one capable of chastising you to your heart's content.

Feeling. There! there! there! (striking him, and knocking him down with his cudgel) take that for a demonstration of your position and if ever—

Enter Reason, in a great hurry.

Reason. Haloa! haloa! haloa! what's all this to do! Stand apart you blundering dolts, and behave yourselves, or I'll rattan every mother's son of you—Now what's all this about, hah? Miss Poetry have you been stirring up mischief again?

Poetry. Indeed every thing was right on my part, sir. I was chasing a butterfly, and happened to come across old Mathematics there; he sneered at my innocent and useful pursuits, and I laughed at his studies over the thimble, and then Mr. Science must needs come and abuse me, and so my friend Feeling knocked him down with his cudgel, and so—

Reason. And so you fought for the thimble and the butterfly—fie! fie! away to your several duties and be wiser—This is the way of the world—every man fancies the usefulness of his favorite studies underrated, when the follies or excesses of which he may be guilty in pursuing them, are laughed at. Personal vanity turns the laugh from the student to the study; and thus the arts and sciences are pushed forward as principals in the petty squabbles of their votaries; when, in fact, they neither concern nor affect them. They have no cause for quarrel amongst themselves, and might always be friends, if their devotees would cease to identify them with their own persons. Indeed it is notorious that they never yet fell out about any thing but the butterflies and thimbles of their votaries. *Exeunt omnes.*

GLORMON.

An account of the first rise of Fairs in England, and of Living, in the sixteenth and seventeenth centuries.

BEFORE the necessaries or ornaments of life, from the convenience of communication and the increase of provincial intercourse could be procured in towns through the medium of shops; goods and commodities of every kind were chiefly sold at fairs, to which, as to one universal mart, the people resorted periodically, and supplied most of their wants for the ensuing year.

Fairs and Markets were first held near the castles of the great Barons, and near the Cathedrals and principal Churches in cities

and great towns, not only to prevent frauds in the King's Duties or Customs, but also as they were esteemed places where the laws of the land were observed, and as such had a very particular privilege.

The display of merchandise and the conflux of customers at these principal and only *emporia* of domestic commerce were prodigious, and they were therefere often held on open and extensive plains.

It appears from a curious Record containing the establishment and expences of the Earl of Northumberland in the year 1512, that the stores of his Lordship's house, at Wressle, for the whole year were laid in from Fairs; "He that stands charged with my Lord's house for the whole year, if he may possible, shall be at all Fairs, where the gross emptions (that is the principal articles) shall be bought for the house for the whole year, as wine, wax, beeves, muttons, wheat and malt."

This quotation is a proof that Fairs were at that time the principal marts for purchasing necessaries in large quantities, which now are supplied by frequent trading towns; and the mention of buying beeves and muttons (oxen and sheep) shows that at so late a period they knew but little of breeding cattle.

The great increase of shops in the retail trade in all the towns and villages through the kingdoms since the commencement of the eighteenth century, by means of which the inhabitants are supplied with every article necessary for subsistence as well as for luxury, has in a great measure rendered useless the purpose for which Fairs were originally established. This change in the domestic trade of the country may be attributed to two causes operating together, viz. the facility of payment given by the Notes of the Bank of England, and Inland Bills of Exchange, and that of commercial intercourse produced by the certainty and regularity of the Post Office. The latter may be looked upon as the cause, and the former the effect of this change which has so completely altered the state of Fairs throughout the kingdom.

Connected with Fairs as furnishing the necessaries of life, may be given an account of the Living of the People of England in the 16th and 17th centuries.

From the Household Book of the Earl of Northumberland above-mentioned it appears, that his family during winter lived mostly on salted meat and salt fish, and on that account there was an order for providing 180 gallons of mustard. On flesh days through the year, breakfast for the Earl and his Lady, was a loaf of bread, two manchets, a quart of beer, a quart of wine, half a chine of mutton, or a chine of beef boiled. On meagre days, a loaf of bread, two manchets, a quart of beer, a quart of wine, a dish of buttered eggs. During Lent, a loaf of bread, two manchets, a quart of beer, a quart of wine, two pieces of salt fish, six baconed herrings, or a dish of sprats. The other meals had as little variety except on festival days.

At that time, Capons, Chickens, Hens, Pigeons, Rabbits, Plovers, Woodcocks, Quails, Snipes, Partridges and Pheasants, were

accounted such delicacies as to be prohibited, except at the Earl's table.

From the same book it appears that the Earl had only two Cooks for dressing victuals for his Household, which consisted of 229 persons.

Hollinshed, who wrote about 1577, observes that White Meats, *i. e.* Milk, Butter and Cheese, formerly the chief food of the English people, were in his time degraded to be the food of the lower sort, and that the wealthy fed upon Flesh and Fish.

Feasts in those times were carried beyond all bounds of moderation. There is preserved an account of a feast given by Archbishop Neville, at his Installation, 1466, in which are mentioned, among a great variety of others, the following articles, viz. Wheat 300 quarters, Ale 300 tons, 80 Oxen, 6 Wild Bulls, 1000 Sheep, 300 Calves, 300 Swine, called Porks, 2000 Pigs, 200 Kids, 4000 Rabbits, upwards of 400 Harts, Bucks and Roes, 3000 Geese, 2300 Capons, 2000 Chickens, 4000 Pigeons, 100 Peacocks, 200 Cranes, 4000 Mallards and Teals, 500 Partridges, 400 Woodcocks, 1500 hot, and 4000 cold Venison Pasties, 2000 hot Custards, and 4000 cold ones. On the tables at this Feast are mentioned to have been 4 Porpoises and 8 Seals.

There were 62 cooks and 515 servants to assist them, and not less than 3000 persons in all were at this feast. A particular account of this great festivity and of the company who sat at each table, may be seen in Godwin's Lives of the Bishops.

At the above period, there was not discovered in society any pleasure but that of crouding together in hunting and feasting. The delicate pleasures of conversation, in communicating opinions, sentiments and desires, were wholly unknown.

About the year 1512, the breakfast hour was eight, and at ten they sat down to dinner, at three in the afternoon they had a drinking, and four was the hour for supper. The gates of the Earl of Northumberland's castles were shut at nine in the evening throughout the year, "to the intent that no servant shall come in at the said gate, that ought to be within, who are out of the house at that hour."

By a Household Establishment of Lord Fairfax's about 1650, it appears that eleven had then become the hour of dining, and towards the end of that century the hour was twelve, but from the beginning of the last century it has gradually grown later to the present times when seven has become the fashionable hour in Noblemen's houses. In the country and in moderate families in the Metropolis one and two are the more general hours for dining.

The hours for attendance upon Change, and the hours by which the Post Office is regulated, have great influence upon sitting down to dinner in London; the general hour for dining among the Mercantile class in the Metropolis, is therefore, at present, about half past five, when the business of the day may be said to be over.

From the Percy Household Book it may be observed that several dishes were then in use which have been long banished from our tables; among these may be reckoned Cranes, Herons, Sea

Gulls, Bitterns and Kirlews, and at Archbishop Neville's feast, Porpoises and Seals were served up.

After the Accession of Henry 7th to the Throne, the Nation began to rest from the scenes of war and blood which for several years had subsisted between the houses of York and Lancaster, and in the next reign the people turned their attention more to Trade and the Arts of Peace, so that we find the mode of living considerably changed, for luxury being ever the attendant of extended commerce, this brought us acquainted with the produce of Foreign countries, till then unknown in England.

Previously to 1509, the principal vegetables used at the tables of the Great were imported from the Netherlands, so that when Catherine, Queen of Henry VIII. wanted a sallad, she was obliged to dispatch a messenger to Flanders. Asparagus and Artichokes were introduced into England about 1578, and Cauliflowers somewhat later. Celery was not introduced into England till after 1704, when Marshal Tallard being made prisoner at the battle of Blenheim, and brought into England, first introduced this plant on the English tables.

There is an article in the Percy Household Book which says, "That from thenceforth there be no herbs bought, seeing that the cooks may have herbs enough in my Lord's Gardens."

Since the introduction of Tea into England at the close of the seventeenth century, the living of all classes of the people has experienced a total change, but it was not till about 1740 that Tea came to be generally used, for previously to that time those who made use of it got it by stealth, each being afraid of being known to be in possession of what was then termed a great luxury.

Waller has a Poem addressed to the Queen, Maria d'Este, wife of James II. in 1683, "On Tea commended by her Majesty," whereby it seems it was even then a new thing, though Mr. Hanway in his Essay on Tea, says that Lord Arlington and Lord Ossory introduced it into England in 1663, and it was then admired as a new thing. Their Ladies introduced it among the women of quality, and its price was then £3 per pound, and continued the same till 1707. In 1715 Green Tea began to be used, and the practice of drinking Tea descended to the lower classes of the people.

In the Tatler (No. 86, Oct. 27, 1709) the author mentions inviting his friends, seemingly as though Tea was common, to drink a dish of Tea, which they refused, saying they never drank Tea in a morning.

The same author observes, that dinner had in his memory, crept by degrees from twelve o'clock to three, and in the Spectator it is said that coffee houses were frequented by shopkeepers from six in the morning, and that the Students at Law made their appearance in them, in their night gowns about eight. A Lady who sends her journal to the Spectator, represents herself as taking chocolate in bed, and sleeping after it till ten, and drinking her Bohea from that hour till eleven. Her dinner hour was from three to four, and she did not sit up later at a card party then twelve. A citizen out of trade, in the same work, describes himself as rising at eight, di-

ning at two, and going to bed at ten if not kept up at the club he frequented.

The history of Taverns in this country may be traced back to the time of King Henry IV. for so ancient is that of the Boar's Head in East Cheap, London, the rendezvous of Prince Henry and his dissolute companions. Of little less antiquity is the White Hart, without Bishopsgate, which now bears in the front of it, the date of its erection, 1480.—*Cornwall Gazette, Dec.* 24, 1814.

Hints on the Origin and Progress of the Art of Writing.

"Writing preserves the memory of past transactions, of observation, and experience. It preserves literary productions, and tends to improve and to extend the use of Speech." INSTITUTES OF MORAL PHILOSOPHY.

MEN at first are satisfied with simply conversing together when present; nor is it till the love of society is greatly improved and heightened, that they devise the means of communicating one with another when absent or at a distance. Hence were emblems, written characters, hieroglyphics, and all the other marks or symbols of ideas or sentiments, invented. By this happy discovery, the human mind became conscious of something like new powers; the most remarkable events, and the most valuable contrivances, were conveyed to other nations or transmitted to posterity; society was cemented by stronger ties, and the range of every science considerably enlarged. No age, however ancient, no people, however rude or barbarous, but has always possessed some method of recording past events. Imitation is one of our first and most forcible principles of action; and there is not a period in our history in which we have not been ingenious enough to copy some draughts from Nature, however imperfect.

There are two ways of communicating our sentiments by art: one by sound, and one by writing. Sound is more ready and forcible, Writing more extensive and permanent. By having the sentiments of others placed before us, we can pause, reflect and judge, deliberately on what effects they ought to produce; whereas those communicated by sound only, if once forgotten can never be recalled. An oration, delivered with proper action, strikes more than the most pathetic discourse we can read. The noblest efforts of eloquence are always accompanied with suitable looks and gesticulations.

This naturally suggests a striking distinction between the art of speaking and that of reading. The actions of the Reader must correspond to a certain position of the eye; those of the Speaker are capable of much greater variety, as naturally rising from the sentiments occasioned in his own mind by those he delivers to others. If, therefore, a discourse, pronounced without acting the particular passions it describes, appear dull and spiritless, an affected display of these, while reading, only seems peculiarly absurd and pedantic. Reading and speaking are, notwithstanding, often mis-

taken for synonimous arts, and for that reason most ridiculously confounded. In juvenile life, while the fancy is fiery and powerful, we are fond of every thing flowery and romantic. Hence many young people, of both sexes, no sooner open a book, than the most preposterous airs are assumed, their head wavers as dissatisfied with its natural position, and one or other of their hands saws the air, as Hamlet says, in a manner equally foppish and aukward.

Communicating our ideas by letters is a much later invention than the use of articulate sounds; the one, indeed, seems plainly an improvement on the other. Letters are signs of words, and words of ideas; articulation must consequently be prior to every species of written or engraved character. Signs of sounds are presented to the eye, and sounds formed into words addressed to the ear. Though there is not the least relation between these two organs, ideas conveyed by letters, after passing through the sense of hearing, have not the least influence in weakening the impression.

The first characters men would naturally use, would be such as have the nearest and most sensible connection with or relation to the thing signified by them as pictures and images. If one, at the dawn of this astonishing art, was to convey the idea of a man murdered, he would cut out in stone, or carve in wood, the picture of the man lying on the ground, and of another standing over him in a menacing posture with a deadly weapon in his hand.

This, in fact, was the method practised for a long time, but capable of representing such things only as could be perceived by the eye. Men considered this peculiar form of expression as susceptible of much improvement. Hence they substituted whatever objects they imagined had any relation to the thing signified, in order, by that means, to express those ideas which have been denominated universal, or abstract, or of reflection. They likewise abridged their pictures, and supplied the want of them with what are commonly called hieroglyphics. Thus they represented a man by his head, knowledge by an eye, and eternity by a circle. The stork signified a dutiful child, because the long and rooted affection retained by this bird for its parent. For a man universally hated, they used an eel, which is known to associate with no other fish.

The Egyptians, among the ancients, were peculiarly famous for their use of these hieroglyphics; which seem also to have been known to the Mexicans when America was first discovered. By these they informed their Emperor when the Spaniards first landed on their coast. It is generally believed the Egyptian priests invented the characters used in that country, for the purpose of concealing their religious mysteries from the knowledge of the vulgar. It seems more probable, however, they were only effects of necessity; for, the moment a correspondence commenced with other nations, these ancient characters became obsolete, or at least unpopular. Then priests and philosophers only retained them, and afterwards made use of them to secrete their sacred rites from those who had now forgot their meaning.

The Greeks, observing the tricks to which they were accomme-

dated by priests and impostors in their time, reprobated them as the infamous vestigia of priestcraft. A certain species of them, however, has been observed to obtain among most rude nations of modern discovery. The native inhabitants of Peru use a small cord, intermixed with knots of different magnitudes, which answer the same end as hieroglyphics, and by which they are enabled to make some indistinct register of their most important transactions. It is from the same principle that, when objects exceed their powers of computation, which are extremely stinted, they point to the hair of their head, intimating that they are equal to them, or with wonder declare them innumerable.

The Chinese letters are a kind of abridged pictures, as is evident from the resemblance they bear to those ancient hieroglyphic characters which convey the same or similar ideas. They have an alphabet, though every separate letter stands for a distinct conception by itself. Their characters are consequently exceedingly numerous, and to decypher them fully would require a whole lifetime. Some say they amount in all to fifty millions and seventy thousand. Their abridged characters are compounded two different ways for representing various things; which shews, by the bye, that their letters have no relation to words. To express weeping, they draw the figure of an eye. Water is considered by them as symbolical of daughters, and the sea of mothers, because in nature the one is produced by the other. Some neighboring nations, who speak a different language from the Chinese, but understand their letters, carry on a literary correspondence with them. Hence it would seem their letters are signs of ideas only. How many understand Spanish characters, and can read a book in that language, who, notwithstanding, are entirely ignorant of its meaning.

This method of writing being attended with many inconveniences; some, it is probable, observing the various combinations of sound, formed a syllabical alphabet, comprehending a great number of simple ones, by which writing was rendered more easy and expeditious. An elementary system of this kind was first used in Ethiopia, or the interior parts of Africa. At last some happy genius arose, who, considering more accurately the primary principles of language, invented the letters now universally used in Europe, and in most parts of the civilized world. His name is unfortunately buried in the darkness of antiquity, without receiving that honor posterity owes, and would certainly have paid him, had he been known.

Cadmus brought sixteen letters from Phenicia to Egypt, or, as some say, from Egypt to Greece. This illustrious character is but little known to posterity. He is said, however, to have been cotemporary with Moses and Joshua, or, as some say, with David and Solomon. Plato says, in his Dialogues, that Jath, the Egyptian, was the first who composed an alphabet of consonants and vowels; and his authority, considering his abilities, his regard for truth, and his intimate acquaintance with Egypt, into which he travelled in pursuit of knowledge, may be deemed almost decisive.

The method of executing the mechanical part of the art practi-

sed by the Hebrews, Phenicians, Syrians, Arabians, and even by the ancient Greeks and Romans, was originally from right to left. Afterwards, the habit of writing both from right to left and left to right, was introduced. This double way of writing, as it may be called, continued till the time of Solon, when that of writing from left to right had the preference, which it still retains.

The materials used in this art were often changed. Pillars of stone seem to have been the most ancient. These were probably supplanted in later times by tables of lead. Barks of trees, dressed hides, and boards of wood covered with green wax, were likewise used for the same purpose. Nor was it till the thirteenth or fourteenth centuries that pens, ink, and paper, or parchment, were applied to; an art which by these means, and in these ages, has been surprisingly improved.

The names of the letters in the Greek, Roman, and Hebrew alphabets, being pretty much the same, they seem not improbably to have been derived at first from the Phenicians or Hebrews. At all events, the Greek alphabet may be easily traced to Cadmus; for, by inverting the letters, according to the custom of the Hebrews, a very great similarity may be observed to subsist between these alphabets.

From this brief detail, we are naturally struck with astonishment, at the powers of invention. Well may the mind of man reflect with a mixture of wonder and delight on her own strength, extensive capacity, and the many great and material alterations she has occasioned in the system of things. The principles of reason and taste are certainly characteristic of the species; but what would these principles avail us, independent of that contrivance and activity, those talents of improvement and emulation, by which the track of intelligent beings is thus specifically distinguished? It is this that emancipates our natures from the horrors of savage ferocity, that exalts us so highly above all our brother animals, that subjects the wildest elements to our convenience, and which every where alleviates the gloom that broods over human destiny. Nor does the mind ever discover more force, more ardour, or a more daring spirit of enterprize, than while she recognizes the sovereign influence of all those operative and master-springs by which she thus invents and executes, plans and improves.—*Westminster Mag.*

Washington, Dec. 5, 1815.

FOURTEENTH CONGRESS.

SENATE.

NEW-HAMPSHIRE—Jeremiah Mason, Tho. W. Thompson.
MASSACHUSETTS—Christopher Gore, Joseph B. Varnum.
RHODE-ISLAND—William Hunter, Jeremiah B. Howell.
CONNECTICUT—David Daggett, Samuel W. Dana.
VERMONT—Dudley Chase, Isaac Tichenor.

NEW-YORK—Rufus King, Nathan Sanford.
NEW-JERSEY—John Condit, James J. Wilson.
PENNSYLVANIA—Abner Laycock, Jonathan Roberts.
DELAWARE—Outerbridge Horsey, William H. Wells.
MARYLAND—R. H. Goldsborough.
VIRGINIA—James Barbour.
NORTH-CAROLINA—James Turner, Francis Locke.
SOUTH-CAROLINA—John Gaillard, John Taylor.
GEORGIA—Charles Tait, William B. Bibb.
KENTUCKY—William T. Barry, Isham Talbot.
TENNESSEE—George W. Campbell, John Williams.
OHIO—Jeremiah Morrow, Benjamin Ruggles.
LOUISIANA—Eligious Fromentin, James Brown.

HOUSE OF REPRESENTATIVES.

NEW-HAMPSHIRE.

Daniel Webster	William Hale	Roger Vose
Charles A. Atherton	Bradbury Cilly	Jeduthun Wilcox

MASSACHUSETTS.

Artemas Ward	John W. Hulbert	John Reed
Timothy Pickering	Solomon Strong	Cyrus King
Jeremiah Nelson	Elijah Brigham	George Bradbury
Asahel Stearns	Nathaniel Ruggles	Benjamin Brown
Samuel Taggart	William Baylis	Thomas Rice
Elijah H. Mills	Laban Wheaton	Albion K. Parris
James Carr	Samuel S. Connor	

CONNECTICUT.

Epaphroditus Champion	Lyman Law	Lewis B. Sturges
	J. O. Moseley	Benjamin Tallmadge
John Davenport, jr.	Timothy Pitkin	

RHODE-ISLAND.

John L. Boss	James B. Mason	

VERMONT.

Aaron Lyon	Chauncey Langdon	Charles Marsh
Daniel Chipman	Luther Jewett	John Noyes

NEW-YORK.

George Townsend	Erastus Root.	Micah Brooks
H. Crocheron	John Lovett	Thomas R. Gold
William Irving	Hosea Moffet	W. Willoughby
Peter H. Wendover	John W. Taylor	Moss Kent
Jonathan Ward	John Savage	Victory Birdseye
Abm. H. Schenck	John B. Yates	Enos T. Throop
Thos. P. Grosvenor	Daniel Cady	O. C. Comstock
James W. Wilkin	J. B. Hammond	Peter B. Porter
Samuel R. Betts	James Birdsall	Asa Adgate

NEW-JERSEY.

Lewis Condit	Henry Southard	Ezra Baker
Thomas Ward	Benjamin Bennett	E. Bateman

PENNSYLVANIA.

Joseph Hopkinson	William Maclay	William Findley
William Milnor	Wm. Crawford	Jared Irwin

Thomas Smith	John Ross	Aaron Lyle
John Hahn	Samuel D. Ingham	Isaac Griffin
Wm. Darlington	Joseph Heister	John Woods
John Whiteside	William Piper	Thomas Wilson
Hugh Glasgow	William Wilson	John Sergeant
Jas. M. Wallace	Thomas Burnside	

DELAWARE.

Thomas Cooper	Chas. Clayton	

MARYLAND.

Robert Wright	Stephenson Archer	A. C. Hanson
Wm. Pinkney	Philip Steward	George Baer
Nicholas R. Moore	C. Goldsborough	John C. Herbert

VIRGINIA.

Peterson Godwin	James Johnson	Burwell Bassett
Thomas Gholson	William M'Coy	Magnus Tate
Thomas Newton	Hugh Nelson	Joseph Lewis
Wm. A. Burwell	James Pleasants	Ja. Breckenridge
John Clopton	W. H. Roane	J. P. Hungerford
P. P. Barbour	H. St. G. Tucker	Daniel Sheffy
Aylet Hawes	John Randolph	John G. Jackson
Billard Smith	John Kerr	

NORTH-CAROLINA.

Wm. H. Murfree	Wm. R. King	Wm. C. Love
Jos. H. Bryan	J. Culpepper	Daniel Forney
James W. Clark	R. Stanford	Israel Pickens
William Gaston	Bartlet Yancey	Lewis Williams
N. Macon		

SOUTH-CAROLINA.

Henry Middleton	Benj. Huger	Thomas Moore
Wm. Lowndes	John C. Calhoun	Wm. Woodward
Wm. Mayrant	John Taylor	J. J. Chappell

GEORGIA.

John Forsyth	Wilson Lumkin	Bolling Hall
Alfred Cuthbert	Richard H. Wilde	Thomas Telfair

KENTUCKY.

James Clark	Richard M. Johnson	Stephen Ormsby
Henry Clay	Samuel M'Kee	Sol. P. Sharp
Joseph Desha	Alney M'Lean	Micah Taul
Banjamin Harding		

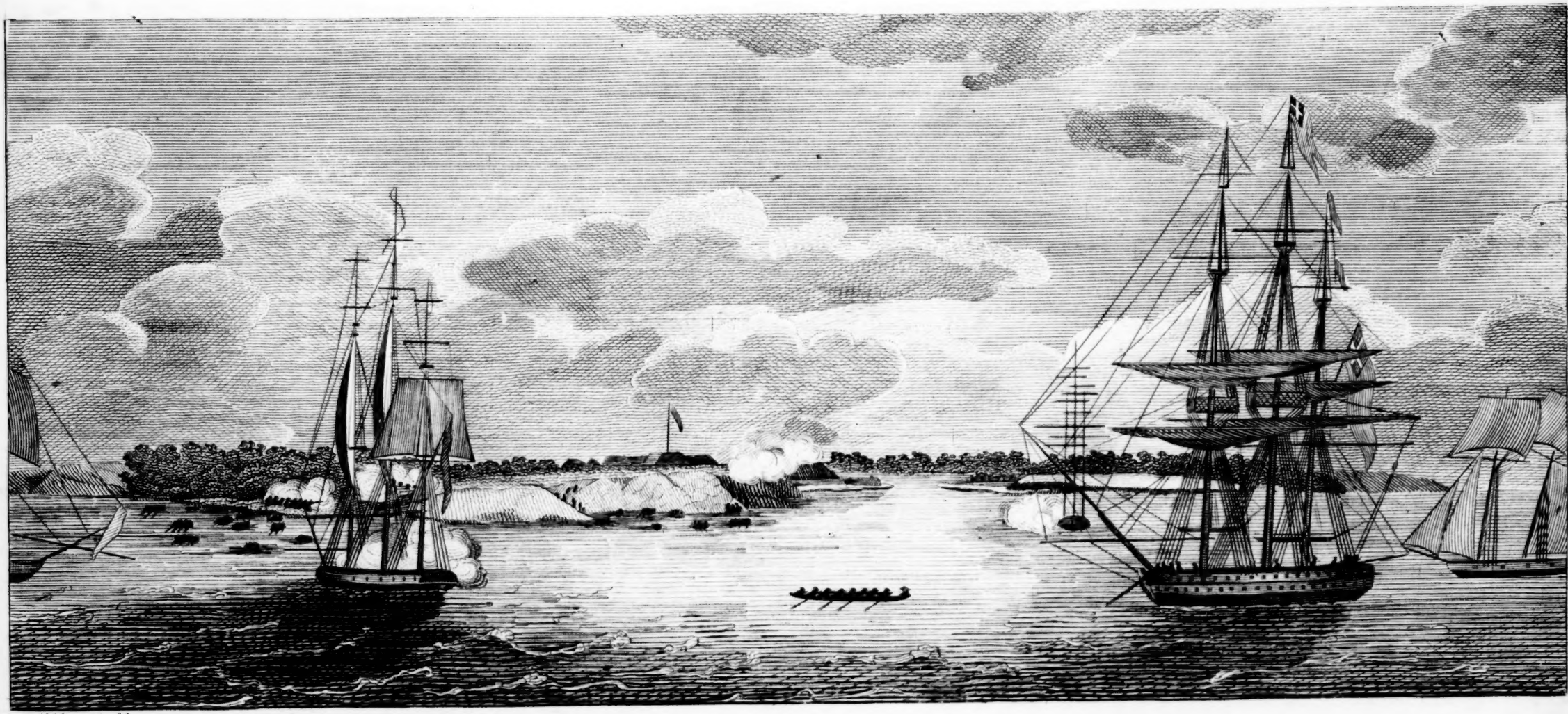
TENNESSEE.

Samuel Powell	B. H. Henderson	I. B. Reynolds
Isaac Thomas	N. Cannon	

OHIO.

John Alexander	David Clendenen	James Kilbourn
James Caldwell	Wm. Creighton, jr.	John M'Lean

LOUISIANA—Thomas B. Robertson.
MISSOURI TERRITORY—Rufus Easton.
INDIANA TERRITORY—Jonathan Jennings.
ILLINOIS TERRITORY—Benjamin Stevenson.
MISSISIPPI TERRITORY—William Lattimore.



T. H. Wentworth del.

A View of the FORT & HARBOUR of OSWEGO from LAKE ONTARIO

[illegible] the 6th of May 1814